

... which, in themselves, have nothing in common

worldly ambition. If I seek a solution of the perplexing combination of the duties of a priest, speaking both in the name of Heaven, and as a paid officer of the State, I shall find it (in my own opinion) only in a country where religious sentiment is more general than in France; where the ministers of the gospel receive more than a nominal salary; where all sects live in peace; where the arts and ceremonies inspire no alarm, but where the people are total strangers to the civil government, and where religious societies freely formed have ministered to their own choice."

to France. Was it that misnamed Christianity which was so violently monopolized in a close corporation and so passionately interested in the interest of the few? Or was it the kindly ambition of the first settlers? Or was it the religious intolerance of the Christians of the United States, founded upon the primitive basis of *solid equality*, and which has since been perpetuated by its continuance in its intercourse with Washington, an evidence which, as he said to the venerable Dr. Van Hook, "has been the cause of more bloodshed than that of system of religion in which we water, but to the contrasted tolerance which repudiating influences of that which prevailed in England." It appears then that from 1788 to 1828, a period of forty years, to within a few months at farthest, there had been no such thing as a law which pretended letter of Lafayette which you quoted from Mr. *Old Lane*. General Lafayette's mission was to inaugurate a new constitution and a course of action in accord with

str, seriously contend that in 1829 he wrote in direct and marked contrast to the sentiment and action he had till then maintained; that he then changed his views of determined opposition

well, sir, let us see then how long he remained faithful to the harmless and beneficent influence of the Jesuitical and Ultramontane Ultramontanism. Only two years after 1829, the day on the 20th of September, 1831, in a speech before the Chambers, he says, "Italy aspires to liberation in full integrity. This is the object which she sought to accomplish, and she success accomplished it. The formation of the Cisalpine republic, and subsequently of the kingdom of Italy, was its result."

always exhibit, in a country where the bourgeoisie and the aristocrats, enemies of every liberationism."

"Lafayette," disrupt nobody knows whence, but immediately after, in 1831, we find him again the opponent of the Romish priests, and in terms which to those of the motto tame and spiritless, in the earlier edition, denouncing the influence of these same priests as necessarily productive of one of the most grievous evils that can befall society. The object of clemency, sir, must have an unusual degree of merit in the head of that man who, with these feelings, can believe in the genuineness of the letter!"

"I pray, sir, how long is it since your clerical veneration have become the eulogists of Lafayette?"

"I did he become exalted as a '*patriot*' in your eyes?"

"I admired as '*the refined and accomplished*' Rich Marquis," and lauded as the Catholicism of the Marquis."

"Why have you delayed so long in quotation?"

been as free to wait until the Catholic hierarchy had died *twenty years*, that you might incur less risk of contravention?" Is it that the press of his name on American minds might just now be an advantage in the schemes for aggrandizement to rifle with your corporation, if it could be shown that he was a Catholic in your contract of that term? Did you hope to blot out from remembrance your former vilifications of his name; your expressions of deep hatred and personal animosity; your character; and your invocations of a bloody revolution of the "people" against you? How has he been esteemed by your corporation for more than sixty years? The Bishop of Sens, who bitterly opposed Lafay and his efforts in favor of religious tolerance is perfectly natural, declared as far back as 1788

King's criticism, that "*Lafayette* has been a *self-styled antagonist*, because his logic can be in action."

The New York Catholic Diary, of January 23rd under the superintendence and with the approval of your corporation, copies from an English, "The Age," the following article, endorsing approving its sentiments by the following head-line: "TRUTH TOLD IN TORY STYLE:"

Louis Philippe was declared by that *old ass*, *Lafayette*, the best of all possible republicans, and all Europe uttered the same sort of applause and approval.

But, brethren, mark it: *Lafayette* is a *fool* to think of those *vermin* without inflicting it. It is, however, pleasant to reflect that they are not last long. We wait with impatience for the coming of Henry V. in rheims, and we hope that all come back with a full recollection of all this.

in the *Massachusetts*, and a steady determination to "bring the *Massachusetts* to the point of bankruptcy." If he returns with an amnesty in his hands, he *perishes*, and deserves to perish." The Boston Roman Catholic paper, the *Pilot*, of 16th, 1835, also under the direction of another corporation, condemns an article in the *Norfolk Review*, as "too inflated, with the undeveloped and hyperbolic enunciations on the negatives of Lafayette, on the imputed qualities of a man whose memory is abhorred by all good and honest Frenchmen!"

At the close of a Catholic sir, was Lafayette in the service of a corporation, when they dared to rebuke, and endorse, before the American people such infamously scurrilous and malevolent language as this, toward the venerated and illustrious hero of Washington?

Now, sir, I stand at ease between us! In previous letters quoted that Lafayette uttered the motto in the very words usually quoted, which is denied and challenged me to prove. I have given you substantial, and as yet wholly unrefuted reasons for believing that the letter attributed to Lafayette is contradicting that motto, the letter and by you as genuine, and which you still persist in considering genuine, is a *forgery*, and that even *your* book, from which it is pretended to be quoted, is a *forgery*. I have also shown that, on the new basis assumed by you, sir, to argue the main issue, to-wit: that Lafayette was a Catholic, (in some narrow sense of the word), and, therefore, could not have held or expressed the sentiments of that motto, *your* conclusion is utterly fallacious. He was not a Catholic.

opposed to Romish priests. I have shown, not only that he was thus opposed to the Romish Church, but to any corporation, but, as might in such case be expected, your corporation was bitterly opposed to him. With these facts substantiated, I leave the public to judge whether the motto in question is not completely proved to be Lafayette's, and if so, whether it is wise to disregard the warning of it as of no more significance.

Respectfully, sir, your obedient servant,
SAM'L F. B. MORSE.

Lafayette seemed to entertain a little of the Know-nothing feeling of the present day.

See famous decree for the revocation of the edict of 1763.

New York edition 1875, Vol. I, p. 116.

Missouri Challenging the Union
Hot Farmers, to the Charge!
 A Missouri periodical, the *Valley Farmer*, in the present month, appears the following challenge from the proprietors of the *Sigarsman*, near St. Louis:

MISSOURI CHALLENGES THE UNITED STATES—undesigning, believing that their farm, situated five miles south of St. Louis, Mo., is unequalled in variety, production and extent, by any other in the Union, (though it has been in cultivation more than ten years,) challenge the whole Union to competition for a grand even-stake, premiums

the following conditions:

Each person competing shall deposit five hundred dollars, to be used as hereafter specified:

Entries of farms to be made prior to August 1st.

Committees to consist of one person from each county in which any farm or farms shall be entered.

Entries shall be selected by the Governor or the respective State Agricultural Societies, or by a committee represented, whose duty, when so selected, notified by the Governor, shall be to proceed to visit each farm so entered during the months of September and October, and award the premium to the owner of the farm, which shall excel in these particulars, viz:

- 1. Variety of production;
- 2. Amount of production; and
- 3. Extent of surface cultivated.

purchased with the money deposited by all the
petitors, after the expenses of the committee
have been paid.
We are anxious to let the world know what has
and what can be done west of the Mississippi,
and make this offer in good faith, and with the
determination to carry it out, and with the
necessary preliminary arrangements will be
in a liberal manner. Who will enter these
communications with reference to the above matter
directly to us at St. Louis, or to E. A. [unclear]
Esq., editor of the Valley Farmer, St. Louis.
[unclear] ourselves that all such shall meet with
prompt and respectful attention,
Very respectfully,
JOHN A. GILSON & BRO.

Louis, Mo. June 1, 1895.

